

THE

Every-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 6, Vol. XVII.

Saturday, February 10, 1855.

Price One Penny.

Honesty.

"Owe no man anything but to love one another."—PAUL.

Honesty in the every-day transactions of life, is lightly esteemed by the great mass of mankind. This is evident from the fact that but few, who are strictly honest, rise to distinction through the great avenues to popularity and influence. Integrity and honour are still the theme of priests, statesmen, and people; but while the shadow remains, the substance has departed. Like the religions of the day, they too often serve as a cloak, to hide the depravity of corrupt and licentious men. The greater the deformity the more ostentatious must be the show of virtue to hide it.

While the merchant cheats the person he deals with, and the mechanic palms upon his customer an inferior article, they soothe their consciences, if they have any remaining, with the idea that they have followed the rules of trade; as though deception was admissible, and dishonesty a virtue, because everybody practised them. The lawyer, while perhaps endeavouring to gain the case of his client, makes it his principal study how to *steal* him the most effectually. The soldier dies in defence of his country from privation and suffering, while those over him squander the means which should furnish him with the needful comforts of life.

Many of the sectarian priests of the day, who should both teach and practise the principles of righteousness, do neither. They take the lead in setting a prominent example of dishonesty, by teaching a system of falsehoods, instead of the great truths of the Bible which they profess to believe. They "preach for hire," and "divine for money;" thereby making merchandize of the sacred things of God. Many of these self-made ministers, who profess to set examples of piety to the people, are the "wolves in sheep's clothing," who devour the lambs of the flock under the garb of sanctity.

The practice of deceiving children is almost universally followed by parents and nurses, and in this way they are most effectually taught dishonesty from their cradle. This contaminating influence is forced upon the innocent period of childhood, by those who should be the guardians of its purity.

Husbands deceive their wives, and wives their husbands, not only in the minor matters of every-day life, but in dishonouring their bodies by breaking the sacred covenant of marriage, and then endeavouring to hide their shame by falsehood, artifice, and deception. In doing this, thousands have severed the only bond which binds

them to each other and their posterity; and crushed those sacred affections which are the only ground-work of happiness and the foundation of eternal lives. The general want of confidence between man and man is the natural result of dishonesty. The increasing jealousy and distrust which pervade every association of life, lurk in the domestic circle of the peasant, and drive peace from the courts of kings, are the canker-worm which is destroying the foundations of society, and producing a general tendency to anarchy and disorganization.

This is a dark picture of the present condition of man, but, dark as it is, it scarcely touches the reality. Words have not yet been introduced into the vocabularies of language, which can express the extent of the iniquities now practised in the world. The generations of man have been so long begotten in covenant-breaking and fornication, and nursed in dishonesty, that nothing, but the searching power of the Spirit of truth, can separate from the incongruous mass of depravity the little good that remains, and save it from being swallowed up in the general ruin. The Father has declared that none but the pure in heart can dwell in His presence. Judging from the present condition of mankind, it is easy to see the force of the words of our Saviour when he said "Straight is the gate, and narrow the way which leadeth unto the exaltation and continuation of the lives, and few there be that find it."

If the light of truth had not again been revealed by direct revelation, to save those who have not entirely gone away, the gloom of eternal darkness would have forever closed around the generations of men.

It is the duty of Latter-day Saints, who have received the spirit of truth, and discerned the light from the darkness, so to live as to be an example of honesty and uprightness to the world, and continually show forth the principles of life and salvation, in opposition to those of darkness and death. We are not of the world, just in proportion as we cease to walk in its ways, and go forth in the liberty of the Gospel, which will set us free from its vices and abominations. The promises of the Lord are as the beacon in heart, and not to those who love lies and are filled with hypocrisy and deceit. We must pursue a course different from theirs, or else we

shall end our journey where they do, instead of the place we profess to be seeking. The principles which dwell in a man's heart will show themselves in the everyday transactions of life. Pure religion is thoroughly practical, and tends to develop both the good and evil of a man's character.

The world judge principles by actions, instead of actions by principles. Vice becomes a virtue because it is customary. Hypocrisy and deceit are commendable, because fashionable. Therefore right is wrong and wrong is right in the eyes of the people, because they love to have it so. On the contrary, the principles of truth are eternal and unchangeable, without beginning or end. They are subject to the will or caprice of none. Instead of men judging them, by them will men be judged, and their accounts balanced at the day of final settlement.

We not only profess to be, but we are, in possession of the best principles known on the earth. To establish this fact in the minds of men, is one great object of our labours; and it will never be done until we show, by our actions, the utility and beauty of the principles we profess.

Truth is the same, whether taught by angels or devils. Mankind have degenerated so far that principles alone are not appreciated. Deception has become so universal, that everything opposed to preconceived notions requires to be demonstrated by practice; and then there appears to be room in the hearts of but few for the principles of eternal life. This is the case with many who profess to be Latter-day Saints. Should an Elder do some inconsistent or evil act, they consider it gives them liberty to do the same. They literally say, by their actions, that they are willing to be damned because another man chooses to be. Such persons will yet find that it is principles and not men that must save them. When we went into the waters of baptism, we covenanted to keep all the commandments of the Lord. One of the most prominent of these is, to be as careful of their character and interests as we would be of our own; to love one another even as Christ has loved us; or in other words, be willing to lay down our lives for our brethren. By betraying one of them, we take upon ourselves the sin of Judas, and become like him—a son of perdition. Jesus said that whosoever as we do it unto the least of these little

ones, we do it unto him. Saints talk and pray much about being united, and of one heart to build up this kingdom. In doing this, many expect the Spirit of the Lord to establish union, when it must be done by keeping their covenants with God and their brethren. If woes come upon the world for offending the followers of Christ, what must be the portion of those who have covenanted to build each other up in their most holy faith, and who yet prove offenders?

If a man is honest in heart, he will prove himself so, whether he is a Latter-day Saint, Sectarian, Jew, or Mohammedan, and the eternal principles of truth will yet find him, and he will be saved in the due time of the Lord. If a person is dishonest, and acts from impure motives, from the love of evil, his iniquity will be made manifest in the Lord's kingdom, as well as the devil's. While he may suppose that he is deceiving the Lord and his brethren, he will find that he is deceiving himself.

The past history of the Saints has proven that there has been many of this latter class, who would fain cover themselves with the garments of the Holy Priesthood, that they might the more effectually prove that they were traitors to God, holy angels, and their brethren, and be cut off forever from the avenues of life.

There are many who have not only covenanted in the waters of baptism, received the Gift of the Holy Ghost, and testified to the divine mission of Joseph Smith, but have received degrees of the Priesthood, partaken of the power thereof, and then through the deceitfulness of their hearts have fallen into darkness, and gone down to death. These are they who have proved themselves enemies in the house of friends; who have deserted the cause of God and His people. It is through such that the devil has had power to bring the storms of persecution upon us, to fill the hearts of the Lord's people with sorrow and their houses with mourning. It is through such children of the Father of lies as these, that the blood of the Prophets was shed; not only as a seal to the testimony of the truth, but to seal the damnation of those who were corrupt enough to pervert the powers of the Priesthood.

We live in the midst of all manner of deception and wickedness. We are in a great measure enveloped in the prejudices and erroneous notions of right and wrong,

in which we were born and have been educated. Here evil is practised by many, because they know nothing better. The sin of ignorance God winked at, but now He commands men to repent, and put away iniquity. Latter-day Saints, like others, are responsible not only for what they know, but for what they might learn through diligence. In proportion as they neglect to learn, and to practise what they know, will darkness blind their minds and have power over them.

We must cut loose from our old moorings, break the cords with which we and our fathers have been bound, and leave our minds free to expand into new channels of thought, to comprehend principles, starting from the magnitude of the consequences involved in them, and allow our minds to float with ease into the vast fields of knowledge, which lie spread out in the expanse of eternity, before we can go forth in the freedom of the Spirit of truth, and in our progress outgrow those evils which are so firmly rooted in our nature.

In order to accomplish these things, it would be well for us to sit often in judgment on ourselves, impanel the Holy Spirit in our hearts as a witness, weigh well its testimony in our case, and if we are impartial in our judgment, we will be able to decide, whether we came into this kingdom for the love of truth, and whether our conduct has corresponded with our profession or not. If this is not the case, we should either repent and begin again on right principles, or withdraw from our obligations at once. Every day we act the hypocrite, adds to the load of guilt already upon us.

There are but few Saints who have not testified that brothers Joseph and Brigham are Prophets of God, and hold the keys of salvation to this generation. There are many who come far short of living up to this testimony, and appreciating the principle of strict obedience to counsel involved in it. They treat the subjects of gathering, meeting often together to speak of the good things of the kingdom, keeping their covenants with the world and their brethren, and strict obedience to the counsels of those set to preside over them, as matters of secondary importance. Such persons will find that a little outward show, a name to live while they are dead, will not save them.

There are those who have received por-

tions of the Priesthood, who sit in council with their brethren, and who, instead of magnifying their office in humility, in their folly think themselves wise, and that they know a little more than those who have been set over them, and will use deception and intrigue to oppose their measures, and weaken their influence. Such persons, by their actions, accuse the Lord of not being capable of doing His business properly. They virtually say, "I should be President instead of the one who is set over me." Instead of deceiving others, such men will find, that themselves have been deceived through the dishonesty of their hearts; and that they have need to repent, make honest men of themselves, and practise what they testify to be the truth.

Thousands have testified that they were willing to die for the cause of truth, but when the storms of persecution have risen, and poverty, sickness, and death had to be endured for the Gospel's sake, the past has proved that the professions of many have been but an empty sound, that in them was nothing but the shadow of a Saint. These are they who forsake their brethren in the hour of peril, who sneak away from their posts like the cowardly cur that dares neither bark nor fight, when the enemy is lurking round, and leave the lives of those whom they have covenanted to defend, exposed by their treachery.

These evils, although of different degrees of magnitude, all proceed from the

same cause—want of natural open-hearted honesty before God and man.

The Lord has promised that His Saints shall inherit the earth and enjoy the riches thereof. Many from this have endeavoured to take the Lord's business into their own hands. Instead of awaiting His blessing, they have gratified their avarice by dealing dishonestly with the world, in avoiding the payment of honest debts and taking undue advantages in business transactions. If such men are not careful, they will find that when the pure in heart inherit the earth, they will not be among them to enjoy the blessing. The Lord is abundantly able to fulfil His promises to His people, without their stooping to dishonesty and meanness.

The day of restitution is at hand, when the hidden thoughts of men's hearts will be revealed, and that which is done in the secret chamber will be proclaimed in the streets, when evil deeds done in darkness will be uncovered, and the appeals of virtuous hearts, stifled in dens of pollution, will be effectually heard.

The day of retribution is fast approaching for the weak who have groaned under oppression, and the innocent that have been despoiled and persecuted, when "Pay that which thou owest" will echo in thundering peals on the ears of all who have worked iniquity, dealt dishonestly with their neighbour, or withheld from the Lord that which was His due, and have not repented and made voluntary restitution.

History of Joseph Smith.

(Continued from page 69.)

[March, 1839.]

During their absence, I continued my Epistle to the Church of Latter-day Saints as follows—

We continue to offer further reflections to Bishop Partridge, and to the Church of Jesus Christ of Latter-day Saints, whom we love with a fervent love, and do always bear them in mind in all our prayers to the throne of God.

It still seems to bear heavily on our minds that the Church would do well to secure to themselves the contract of the land which is

proposed to them by Mr. Isaac Galland, and to cultivate the friendly feelings of that gentleman, inasmuch as he shall prove himself to be a man of honour and a friend to humanity. We really think that his letter breathes that kind of a spirit, if we can judge correctly. And Isaac Van Allen, Esq., the Attorney-General of Iowa Territory, that peradventure such men may be wrought upon by the providence of God, to do good unto his people. Governor Lucas also. We suggest the idea of praying fervently for all men who manifest any degree of sympathy for the suffering children of God.

We think that peradventure the United States Surveyor of the Iowa Territory may be of great benefit to the Church, if it be the will of God to this end, if righteousness should be manifested as the girdle of our loins.

It seems to be deeply impressed upon our minds, that the Saints ought to lay hold of every door that shall seem to be opened unto them, to obtain foothold on the earth, and be making all the preparation that is within the power of possibles for the terrible storms that are now gathering in the heavens, with darkness and gloominess, and thick darkness, as spoken of by the Prophets, which cannot be now of a long time lingering, for there seems to be a whispering that the angels of heaven who have been intrusted with the council of these matters for the last days, have taken counsel together; and among the rest of the general affairs that have to be transacted in their honourable council, they have taken cognisance of the testimony of those who were murdered at Haun's Mills, and also those who were martyred with D. W. Patten, and elsewhere, and have passed some decisions peradventure in favour of the Saints, and those who were called to suffer without cause.

These decisions will be made known in their time; and they will take into consideration all those things that offend.

We have a fervent desire that in your General Conferences, everything should be discussed with a great deal of care and propriety, lest you grieve the Holy Spirit, which shall be poured out at all times upon your heads, when you are exercised with those principles of righteousness that are agreeable to the mind of God, and are properly affected one toward another, and are careful by all means to remember those who are in bondage, and in heaviness, and in deep affliction for your sakes. And if there are any among you who aspire after their own aggrandizement, and seek their own opulence, while their brethren are groaning in poverty, and are under sore trials and temptations, they cannot be benefited by the intercession of the Holy Spirit, which maketh intercession for us day and night with groanings that cannot be uttered.

We ought at all times to be very careful, that such high-mindedness never have place in our hearts; but condescend to men of low estate, and with all long suffering bear the infirmities of the weak.

Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honours of men, that they do not learn this one lesson—that the rights of the Priesthood are inseparably connected with the powers of

heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, or vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, *Amen to the Priesthood*, or the authority of that man. Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God.

We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen.

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile, reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death; thy bowels also being full of charity towards all men, and to the household of faith, and virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee, while the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand, and thy people shall never be turned against thee by the testimony of traitors; and although their influence shall cast thee into trouble, and into bars and walls, thou shalt be had in honour, and but for a small moment and thy voice shall be more terrible in the midst of thine enemies, than the fierce lion, because of thy righteousness; and thy God shall stand by thee forever and ever.

If thou art called to pass through tribulation; if thou art in perils among false brethren; if thou art in perils among robbers; if thou art in perils by land or by sea; if thou art accused with all manner of false accusations; if thine enemies fall upon thee; if they tear thee from the society of thy father and mother and brethren and sisters; and if with a drawn sword thine enemies tear thee from the bosom of thy wife, and of thine offspring, and thine elder son, although but six years of age, shall cling to thy garments, and shall say, My father, my father, why can't you stay with us? O, my father, what are the men going to do with you? and if then he shall be thrust from thee by the sword, and thou be dragged to prison, and thine enemies prowl around thee like wolves for blood of the lamb; and if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open her mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good. The Son of Man hath descended below them all; art thou greater than he?

Therefore, hold on thy way, and the Priesthood shall remain with thee, for their bounds are set, they cannot pass. Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever.

Now, brethren, I would suggest for the consideration of the Conference, of its being carefully and wisely understood by the Council or Conferences, that our brethren scattered abroad, who understand the spirit of the gathering, that they fall into the places and refuge of safety that God shall open unto them, between Kirtland and Far West. Those from the east and from the west, and from far countries, let them fall in somewhere between those two boundaries, in the most safe and quiet places they can find; and let this be the present understanding, until God shall open a more effectual door for us for further considerations.

And again, we further suggest for the consideration of the Council, that there be no organization of large bodies upon common stock principles, in property, or of large companies of firms, until the Lord shall signify it in a proper manner, as it opens such a dreadful field for the avaricious, and the indolent, and corrupt hearted to prey upon the innocent, and virtuous, and honest.

We have reason to believe that many things were introduced among the Saints, before God had signified the times; and notwithstanding the principles and plans, may have been good, yet aspiring men, or in other words, men who had not the substance of godliness about them, perhaps undertook to handle edge tools. Children, you know, are fond of tools, while they are not yet able to use them.

Time and experience, however, is the only safe remedy against such evils. There are many teachers, but, perhaps, not many fathers. There are times coming when God will signify many things which are expedient for the well-being of the Saints; but the times have not yet come, but will come, as fast as there can be found place and receptions for them.

And again, we would suggest for your consideration the propriety of all the Saints gathering up a knowledge of all the facts and suffering and abuses put upon them by the people of this State; and also of all the property and amount of damages which they have sustained, both of character and personal injuries, as well as real property; and also the names of all persons that have had a hand in their oppressions, as far as they can get hold of them and find them out; and perhaps a committee can be appointed to find out these things, and to take statements, and affidavits, and also to gather up the libelous publications that are afloat, and all that are in the magazines, and in the encyclopedias, and all the libelous histories that are published, and are writing, and by whom, and present the whole concatenation of diabolical rascality, and nefarious and murderous impositions that have been practised upon this people, that we may not only publish to all the world, but present them to the heads of government in all their dark and hellish hue, as the last effort which is enjoined on us by our Heavenly Father, before we can fully and completely claim that promise which shall call Him forth from His hiding place, and also the whole nation may be left without excuse before He can send forth the power of His mighty arm.

It is an imperious duty that we owe to God, to angels, with whom we shall be brought to stand, and also to ourselves, to our wives and children, who have been made to bow down with grief, sorrow, and care, under the most damning band of murder, tyranny, and oppression, supported and urged on and upheld by the influence of that spirit which hath so strongly riveted the creeds of the fathers, who have inherited lies upon the hearts of the children, and filled the world with confusion, and has been growing stronger and stronger, and is now the very

main-spring of all corruption, and the whole earth groans under the weight of its iniquity.

It is an iron yoke, it is a strong band; they are the very hand-cuffs, and chains, and shackles, and fetters of hell.

Therefore it is an imperious duty that we owe, not only to our own wives and children, but to the widows and fatherless, whose husbands and fathers have been murdered under its iron hand; which dark and blackening deeds are enough to make hell itself shudder, and to stand aghast and pale, and the hands of the very devil tremble and palsy. And also it is an imperious duty that we owe to all the rising generation, and to all the pure in heart, which there are many yet on the earth among all sects, parties, and denominations, who are blinded by the subtle craftiness of men, whereby they lie in wait to deceive, and only kept from the truth because they know not where to find it; therefore, that we should waste and wear out our lives in bringing to light all the hidden things of darkness, wherein we know them; and they are truly manifest from heaven.

These should then be attended to with great earnestness. Let no man count them as small things; for there is much which lieth in futurity, pertaining to the Saints, which depends upon these things. You know, brethren, that a very large ship is benighted very much by a very small helm in the time of a storm, by being kept workways with the wind and the waves.

Therefore, dearly beloved brethren, let us cheerfully do all things that lieth in our power, and then may we stand still with the utmost assurance, to see the salvation of God, and for His arm to be revealed.

And again, I would further suggest the impropriety of the organization of bands or companies, by covenant or oaths, by penalties or securities; but let the time past of our experience and sufferings by the wickedness of Doctor Avar, suffice, and let our covenant be that of the Everlasting Covenant, as is contained in the holy writ, and the things that God hath revealed unto us. Pure friendship always becomes weakened, the very moment you undertake to make it stronger by penal oaths and secrecy.

Your humble servant or servants, intend from henceforth to disapprove everything that is not in accordance with the fulness of the Gospel of Jesus Christ, and is not of a bold, and frank, and upright nature. They will not hold their peace as in times past, when they see iniquity beginning to rear its head, for fear of traitors, or the consequences that shall follow by reproving those who creep in unawares, that they may get something to destroy the flock. We be-

lieve that the experience of the Saints in times past has been sufficient, that they will from henceforth be always ready to obey the truth without having men's persons in admiration because of advantage. It is expedient that we should be aware of such things; and we ought always to be aware of those prejudices which sometimes so strangely presented themselves, and are so congenial to human nature, against our friends, neighbours, and brethren of the world, who choose to differ with us in opinion and in matters of faith. Our religion is between us and our God. Their religion is between them and their God.

There is a tie from God that should be exercised towards those of our faith, who walk uprightly, which is peculiar to itself, but it is without prejudice, but gives scope to the mind, which enables us to conduct ourselves with greater liberality towards all others that are not of our faith, than what they exercise towards one another. These principles approximate nearer to the mind of God, because it is like God, or God-like.

Here is a principle, also, which we are bound to be exercised with, that is, in common with all men, such as governments, and laws, and regulations in the civil concerns of life. This principle guarantees to all parties, sects, and denominations, and classes of religion, equal, coherent, and indefeasible rights; they are things that pertain to this life; therefore all are alike interested; they make our responsibilities one towards another in matters of corruptible things, while the former principles do not destroy the latter, but bind us stronger, and make our responsibilities not only one to another, but unto God also. Hence we say, that the Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and a weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of an inclement sun.

We, brethren, are deprived of the protection of this glorious principle, by the cruelty of the cruel, by those who only look for the time being, for pasturage like the beasts of the field, only to fill themselves; and forget that the "Mormons," as well as the Presbyterians, and those of every other class and description, have equal rights to partake of the fruits of the great tree of our National Liberty. But notwithstanding we see what we see, and we feel what we feel, and we know what we know, yet that fruit is no less precious and delicious to our taste; we

cannot be weaned from the milk, neither can we be driven from the breast; neither will we deny our religion because of the hand of oppression; but we will hold on until death.

We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; that the Book of Covenants are true; that Christ is true; that the ministering angels sent forth from God are true, and that we know that we have an house not made with hands eternal in the heavens, whose builder and maker is God; a consolation which our oppressors cannot feel, when fortune, or fate, shall lay its iron hand on them as it has on us. Now, we ask, what is

man? Remember, brethren, that time and chance happeneth to all men.

We shall continue our reflections in our next.

We subscribe ourselves, your sincere friends and brethren in the bonds of the everlasting Gospel, prisoners of Jesus Christ, for the sake of the Gospel and the Saints.

We pronounce the blessing of heaven upon the heads of the Saints who seek to serve God with undivided hearts, in the name of Jesus Christ. Amen.

JOSEPH SMITH, junior,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER MCRAE.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 10, 1855.

PERPETUAL EMIGRATING FUND.—We are aware that there are many Saints in these lands who have lived faithful a long time, and diligently contributed their mite to every good work, and among other things have steadily donated to the P. E. Fund, and yet have not been gathered home to Zion, but remain as prisoners of hope, looking for the day of their redemption. While they have anxiously waited their time, they have seen others around them assisted to emigrate, who have not, they think, endured what they have, or paid as much into the Fund.

Some perchance begin to think that in their faithfulness and poverty they have been quite forgotten by the Presidency, here, and in Zion. When the reasons why it appears to be so, and the final result of those reasons, are better understood and appreciated, we trust any unpleasant feeling will be prevented on this subject, which elicits such a deep interest in the hearts of the Saints.

Previous to the present enlarged arrangements, an allotment of the number which each Conference was entitled to send out was made, according to the several amounts donated by them.

The numbers now ordered out through the President of the Company far exceed the number which the various Conferences are entitled to send under the previous system of allotment, with scarcely an exception.

Last year £13 paid the passage of a person through to the Valley, and £3 was loaned from the P. E. Fund to assist those who had but £10. In this way £13 in the hands of the Company, was so used as to accomplish the emigration of four and one third persons; whereas, under the old system it would have emigrated but one, unless distributed in a similar manner, which was sometimes the case.

The estimated cost of emigrating a person this season is £15; and we have proposed to loan £3 to those who can raise only £12. £15 will in this way send five persons to Utah in 1855. By the operations of this system, the benefits arising from

every penny donated to the P. E. Fund are increased five fold. Five persons will be sent to Zion instead of one, to build houses, raise grain, and wall cities, for the sustenance, comfort, and protection of the multitudes who are to follow them, and assist in preparing for the great events which cast their shadows before. Perhaps some will say, "This is very well, but it does not relieve me from the oppression under which I am suffering, nor give me the privilege of being blessed with the Saints in Zion." We will take up the subject in the most unfavourable light in which it can reasonably be viewed. We will presume that in many cases the Funds were distributed by the Conferences among those who had in part enough to help themselves, and that the present well organized system only sends three persons when one would otherwise be sent; no one, probably, will entertain a doubt, but that one at least of the three is as worthy as those who may remain. Admit this, and we find that there is just as much good done now in sending that one, as there was previously, and two more persons sent who may be equally worthy with the third.

Now, Saints, how will you have it? One thing is certain, that none of us can have our own way, independent of the Lord, in this kingdom. If our and your personal feelings were consulted, independent of every other consideration, and the means were on hand to gratify them, there would not be a Latter-day Saint in Britain, at the end of 1855. But the Lord has not so ordered it; if so, it has not yet come to our knowledge. The best we can do, is, to work when, where, and in the way which the Lord in His providence, and by His Spirit, seems to direct.

Although the door is evidently opening wider and wider for the Saints to gather out of these lands, still it is a gradual work, requiring time, labour, and money, and we do not anticipate that the work of gathering will be finished for some time to come.

Many persons are now sent for by their friends in Utah, who have gone out there, have been blessed in their labours, and have imparted a portion of their means, to emigrate friends from this country through the P. E. Fund Company. This has added somewhat to the operations of the Company, and many persons are emigrated in this way, who, it may be supposed, are sent out by the funds contributed here.

The two sources above mentioned, furnish only a portion of the funds of the Company. A large proportion is contributed by the Saints in the Valleys, to the general Fund; and no one can for a moment question the propriety of the application of this being wholly at the disposal of the Directors of the Company.

Finally, to conclude this branch of the subject, there are quite as many selected of the destitute to be sent out by the P. E. Fund, as will absorb the means contributed by the Saints in this country.

We trust that we have now said enough to show the utility of the measures now in operation. We will now notice some of the principles involved in this subject, that the weak may be strengthened, and have their faith increased.

There is one great leading principle, which the Lord has determined His people shall not lose sight of, but that it shall have complete possession of them, and take the lead in every thing they think, do, or say; and that is, every personal consideration must be continually sacrificed, if necessary, to accomplish the greatest amount of general good.

The Saints are constantly called upon to sacrifice their individual views to those who are over them, and their time and means to swell the P. E. Fund, the Temple Offering, and to push forward other enterprises for the general welfare. This is a time of toil and sacrifice, and to those only who possess their souls in patience in well doing, will the day come that will be full of joy and blessing.

The result of our labours we shall never fully see, until we can comprehend the

great principles of cause and effect with which the Lord operates in His dealings with His people. We throw the few pence or shillings we are able to spare, into the P. E. Fund; we think it is but little, and scarcely perceptible in the general amount, but it is none the less there, and is used to assist some faithful Saint to Zion, where he labours diligently to prepare the way for others, and in time repays not only what he has received, but contributes liberally for the release of others. They, in their turn assist more, and, as time rolls on, and the gathering increases, the little that was given in humility and faith increases also, and the good that it does continually accumulates. The day will come when all the diligent in well-doing will rejoice in the fruits of their labours and their souls will be satisfied.

It is not necessary for the Saints to look only to the future for their reward in well doing, for the Lord blesses those who are faithful in the discharge of every duty a thousand fold each passing day, and sanctifies their afflictions and sacrifices to their present as well as future good. At least, this has been our experience.

Comparatively few of the Saints have died in this country, up to the present time, from the pestilential diseases which have swept off so many around them. In this can be seen the preserving care of the Lord over His people. Still, all cannot exercise faith sufficient to overcome the elements of death with which we are surrounded. Well, suppose we cannot, it matters but little when, where, or how we die, if we are faithful, and are taken away while doing our duty; then all the powers of evil cannot prevent the reward of our good works following us.

Though you may pass behind the veil, and lay your bodies down in this land, the work of the Lord will roll on, and the little you are able to do will increase in magnitude—temples will be built, Israel gathered, and among its mighty hosts some one will be found who will step forward and finish the work which you were not spared to complete. Then you shall reap, in rich abundance, the fruits of what you now are doing through toil and sacrifice, and the bread which you now cast upon the waters shall return unto you, after many days, increased a thousand fold.

Men are too apt to judge the Lord's work by their own limited views and self-conceited notions, and do not permit their minds to expand sufficiently to comprehend the great labours which are before them. The Lord has set His hand a second time to gather Israel, and the Saints may be assured that when things are prepared He will operate on a scale proportionate to the great work to be performed, and His plans will not fail for want of means. Kingdoms will feel His power working upon them for the deliverance of His people, and the immense resources of many nations will be brought to bear for the accomplishment of this object, and they will not have power to stay His hand. The P. E. Fund Company is but the germ of an institution, the power of which will encircle the globe and monopolize the highways and fleets of nations to accomplish the purposes of the Almighty.

APPOINTMENT.—On account of the ill health of President W. G. McMullin, and his consequent inability to discharge the laborious duties of his calling, we have appointed Elder John A. Hunt to preside over the Warwickshire Conference; and he is instructed to repair thither and enter immediately upon the duties of this appointment.

Elder McMullin will consult his health and circumstances as regards emigration the present season.

FRANKLIN D. BROWNING, { One of the Twelve Apostles of the C. of J. C.
of L. D. S., and President of said Church in
the British Islands and adjacent countries.

DANIEL GREENE, Counsellor.

*The British Army in the Crimea.**(From the "Times," Jan. 25.)*

There is a season for all things, and on the eve of a great national disaster it is some comfort to think that the present—yes, this very present hour—is the season for a great national duty. As for the pending operations at Sebastopol, we may almost dismiss them from our thoughts for a while. England has now done her best and her worst in that quarter—her extravagances, her follies, and her neglects, and can now do no more. We may read the future there as plainly as the crew of the *Prince* when the single chain that held them from the precipice frowning over their heads snapped at last, and they knew they were at the mercy of the storm. The remnant of the British army might be about fifteen or seventeen thousand bayonets at the last date. About a hundred a-day were sent to the hospitals, never to return fit for service, and nearly as many saved their country further trouble by dying on the spot. Here is a regular drain of six thousand a-month against no further reinforcements worth taking into account. At this rate Lord Raglan and his staff would be the sole survivors of the expedition about the 15th of March. The weather had been worse than ever, and was expected to be worse still; heavy snow, rapid thaw, severe frost, bitter north wind, frozen trenches, impassable roads hardened to the consistency of rock, ruts treacherously filled with driving snow, officers found suffocated by their charcoal fires, sixty horses frozen to death in one night, and all that Englishmen have read of before, when they could afford to amuse themselves with the horrible in the narrative of Napoleon's Russian campaign. Vast piles of wooden huts were at Balaklava, but the army was in tents, and it was certain it must remain in tents as long as it lasted, for there was not the least chance of transport sufficient to bring up the huts. Only a small fraction of the army had received warm upper clothing, or were likely to receive it, for the same reason. Every officer repudiated the duty of supplying, or even taking charge of, anything beyond the eternal salt pork and green coffee.

Of the former, the army was still sometimes on half-rations or quarter-rations. The latter was seen everywhere strewn in the mud, being wholly useless to the soldier. For the rest, it is the same story as we have had to tell every day these two months. The hospitals and the medical stores were in the same state; the authorities at Balaklava still doing their best to save themselves the trouble of landing what they had neither clerks to take note of, nor room to store, nor means to transport. Ship after ship full of the most necessary articles, priceless to the wretched soldier, was sent out of harbour, and even back to Constantinople or Corfu, on some idle formality. Positively, literally, there was not one change for the better since we "sat down before" Sebastopol. The only chance was that the railway, which left Malta on the 16th, and ought to have arrived at Balaklava by this time, might extricate the army from its dead lock. But who can expect this in the face of such an uniformity of mismanagement? Either the screw steamers containing it will be ordered out of the harbour on some pretence, or not permitted to land the rails, or no ground be allowed to lay them down, or the whole affair, navvies and all, will be burked in some other quiet way. That chance once disposed of, the end cannot be distant, and the finest army that ever left these shores will soon cease to exist as a force.

Here, then, nothing more can be done—at least, nothing that we could pretend to urge with the slightest hope of our advice being taken. The man, the order, the material, or whatever it is, that might save our gallant countrymen, could not be sure to arrive under three weeks, when all may be over. We may therefore enjoy the leisure of despair—that release from the burden of the day which the dying man enjoys when he has taken his last draught, made his last will, and has only to cast his thoughts towards the unseen world. Is this, then, a time to set about planning a second expedition to the East, and laying down the programme of a campaign of 1855? That, it would seem,

is what we are waiting for. At headquarters before Sebastopol they are waiting for the spring, with the Turks at Eupatoria, the Imperial Guard and other reinforcements from France, and a sufficient excess of British arrivals over British deaths and departures, they may attempt, with somewhat less hope of success, what they might have done on the 28th of September. We are all to persevere with the whole force of the empire in carrying Lord Raglan and his staff through with it, and enabling them to redeem their credit at the risk of another army. That is what Government is prepared to ask, what Parliament is expected to grant, what the press will be thought very disloyal if it does not back up, what the British people are expected to swallow, as it has swallowed many another desperate

policy. For our part, whatever others may please to do, we will take no further part in such an affair. We wipe our hands of the war under the existing management. If Government, if the House of Commons, or the British people, choose to sell themselves to the aristocracy, and through the aristocracy to their enemies, it is their own affair; we wipe our hands of the national suicide. All that we can do is to protest, and to warn, and that we will not cease to do, though hitherto we have done it in vain.

* * * *

As we read of a host under the stroke of Divine vengeance, every man's hand is against his neighbour, every man labouring to do as little as he can for the other, preferring to see huts, clothing, and food perishing than applied to its purpose.

Foreign Correspondence.

HINDOSTAN.

Voyage of Elder Jones to Birmah—Lectures and Baptisms in Rangoon—Prospects among the Birmese—Visit to the Karens—Departure of Elders Willes and Woolley for Zion.

58, Lower Circular Road, Calcutta,
Nov. 7, 1854.

President F. D. Richards.

Dear Brother—Since my communication of August last, little worthy of note has transpired with us. The Elders and Saints have generally been well, as far as I have heard.

Soon after writing you, I left this place for the purpose of visiting Birmah. I had two or three objects in view, the main one of which was to personally visit the people called Karens, as there have been many very favourable reports concerning them. The American Baptist Missionaries have been labouring amongst them for the last twenty years, and, according to their reports, with great success.

My soul being sick of trying to do any thing with the people of India, I gladly sought an opportunity to try another, and this affords me an ample pretext for so doing. I accordingly set off on the 18th of August, steamed across the bay, and in six days landed in Rangoon. There I

found a small Branch of the Church in a flourishing condition, under the guidance of Elders Willes and McCune. I stopped a few days, and delivered a course of lectures.

From Rangoon I went to Maulmein, where I found Elder Levi Savage. He had been in that place nearly one year, and had directed his attention chiefly to the Birmese, and he now speaks the language well. I visited some of those that he had been labouring with; they were very friendly, but not willing to obey the Gospel. I remained at Maulmein a few days, then returned to Rangoon, bringing brother Savage with me.

We then began to make preparations for our trip amongst the Karens. We tried to get some conveyance by land, but soon learned that in consequence of the incessant rains that prevail here six months in the year, an overland trip was no way practicable, having to cross mullahs (ravines), and low strips of land which were in all probability inundated. As a last resort, we came to the conclusion to hire a boat, which we did for four English shillings per day. We then provided ourselves with the needful for the campaign, and set off buoyant with desires and anticipations that we should find a people that would receive our testimony.

The first night set us far beyond the reach of the European population, in the midst of the swarming multitudes that inhabit this country. That night we stopped in a Karen village, which we reached some time after night-fall, in not a very agreeable condition, for I had the misfortune just before night to get an *overturn*, by which I was enabled to judge correctly of the depth of water, which I found to be several feet. We however made the best of it for the night, and by morning my clothes were partly dry. But with the day light came a strange and magic view, to American eyes—a whole community of villages upon posts from six to ten feet above the water. They looked like the inhabitants of Neptune, that had just emerged from the watery element. An old adage came to mind with much force, which was, that "one half of the world do not know how the other half live." This is literally true.

The whole country, for miles around, is submerged in water from two to five feet in depth, though at a superficial view it presents quite a different appearance. Here is a kind of coarse cane grass and water weed, that grow up from the earth, and float upon the surface of the water until they have formed a body, in some places a foot in thickness. Upon this is a kind of short grass growing, which gives it the appearance of one continuous plain. All through this are channels in which the people travel with their boats. These channels are to the Karens what public high roads are to us—a thoroughfare of business, boats going to and from market.

This district of country is settled principally by Karens, who have come down from the hills for the purpose of raising rice, to which it is peculiarly adapted, being some thirty miles in width; its length I did not learn. Every few miles are villages, with from fifteen to thirty houses in each, and with sometimes two and three families in a house, besides hogs, dogs, and fowls, living upon the same platform.

In their religious views we did not find the people as represented. They do not worship the "Great Spirit," as the missionaries have stated. Very many of them are *Buddhists*, and those who are not do not worship anything—they have no correct idea of God at all. Brother Savage told them who we were, and the

nature of our message. It was a *new* train of thought, and such a burst of *new ideas* upon their contracted minds, that they could not comprehend it at all. They *will* not understand that we know anything of the God whom we worship, only in the same manner that they do—that is, by some fabulous legend or tradition like their own. They know nothing of the past, only by tradition; which forms the leading feature in their character, and I think it is more firmly riveted upon their minds than any other people's in the world; in fact, all Asiatics partake more or less of this spirit, it is interwoven with their very existence, and it is almost a thing impossible to make any inroad upon them. They are indeed a strange sect, and it is like commencing with the *raw* material to do anything with them, for they must be remodeled throughout, and there seems so little to commence upon that it is difficult to begin the work of creation.

We travelled from village to village for some days, and what we learned in the first we learned in the last—they were all alike. We visited some of those that had been converted to Christianity by the Baptists. We asked them if they believed in God, and in His Son Jesus Christ, and in the Holy Ghost, to which they said, *Yes*. But there were no fruits of their profession to be seen, they were in every respect like those who made no profession at all. It is true they acknowledged the existence of a God, but that was all that it amounted to. It reminded me very much of the Utahs, who, when asked if they believed in God, said, *Yes*. But when they were asked what He was like, they pointed to the biggest wolf they could see, and said "Shinob," as much as to say—That is God. The Karens are not in as favourable a position as the Utahs, for the Utahs have the blessing of the Fathers, and the covenants of promise, the spirit of which hovers around them, and will eventually bring them into the fold. Not so with the Karens, they have the blessing of Esau, which influences their minds as much as the covenant of promise will the children of Israel. The Karens are an idolatrous and a heathenish nation, with no hopes of redemption this side of the "Prison."

On my return to Rangoon, I delivered another course of lectures. During my stay, there were four added to the number of the Saints. I more fully organized

the Branch, and gave a little more solidity to the movements.

Brother Savage will remain here the coming season. He has some faith in the Birinese, to whom he will direct his attention, and if possible obtain a footing amongst them.

I returned to Calcutta the last of October. Matters here remain much as they did when I last wrote you, no accessions to our numbers.

Elder Woolley embarked for Boston the 1st November. He spent one year and a-half in this country, and laboured faithfully and diligently in warning the people of India—they have set their hearts against the truth, and there has not been enough to occupy the attention of one Elder. He returns with the blessings of the few, for his preservation and prosperity.

Elders Fotheringham and Meik are at Calcutta, where there is a prospect of a few being added.

Elder Willes embarked for the Valley, via Penang and Singapore. I have subsequently heard that in consequence of there being no opportunity to ship for America, he embarked for Liverpool.

Brother Ludington was in Singapore October 1st, where he had been for three weeks lecturing, he meets with much opposition. He was about the same as mobbed out of Bancoek, in Siam, the particulars he will no doubt give you. He was expecting to go to Malacca in a few days.

We shall not be able to emigrate as soon as expected, and the exact time I can not now say, it may be another year. I shall, however, do my best to accomplish it sooner if possible.

I will now close, praying the Lord to abundantly bless you in the good work in which you are engaged. With a kind remembrance to all in the Office,

I remain your brother in Christ,

N. V. JONES.

THE CRIMEA.

Casualties to the Brethren—Baptisms—Interest in the Work, &c.

Camp, Inkermann, 2 miles from Sebastopol, Dec. 21, 1854.

Dear Brother Richards—Your kind and welcome letter came safe to hand,

after having been lost and found again near Balaklava by a seaman, who kindly brought it to the 49th regiment. For the counsel you so kindly sent we return you our grateful thanks, as it was much required by every one of us.

Since last I wrote to you, we have had to pass through many trying and dreadful scenes. The 2nd Division, to which most of this Branch of the Church belongs, has been in three general engagements, and in the last the brethren suffered severely, one—Priest Patrick Brodle, was killed; he fought as every soldier should—in the love and fear of God, and I feel to say, great will be his reward. Elder McLean was wounded in the arm, which only kept him from his duty four days. Three of the brethren were wounded—two slightly, the other brother—Peter Hay, has lost his right arm, and he will have to return to England. I have written to Elder Gilbert, at Chatham, so that he may be received when he arrives there, as he had no certificate with him, on account of my not being able to see him.

We all feel the solemnity of our present position, and let what may come we feel to say, Thy will be done, O Lord.

No one, but those who have been in similar situations to what we have, can form any idea of the horrors of the field of battle. God grant the time may not be far distant when we may be released from such scenes.

One only have we baptized since I wrote last, but I have the pleasing news to say, that many would be baptized if we had time and opportunity. Some who departed in the late engagements died believing the latter-day work. At the present time we can do but little, as we cannot hold a meeting to preach, but we converse with many when we have an opportunity, which has done much good.

Elders Ross and Higgins, and Teacher W. Walker, have been very sickly of late. Their faith is good, and I hope they will soon be well again. The remainder of the brethren are doing well. As for myself, God has been good, kind, and merciful to me, for which my heart bounds with love towards Him.

On the 19th of December, being on out-lying picket, "Mormonism" was brought forward, and seeing an opportunity, I rose and testified to the work. The Spirit of God was with me, and I

brought before those that would listen the first principles of the Gospel. When I sat down, Satan sent his imps to play, and from the mouth of one there came nothing but swearing and cursing at God's holy word and His servants. I told him that God made him, and had protected him so far, but if he tempted the Lord, His wrath would come on him before long.

He kept on for some time. At two o'clock the next day this man was dead.

Elder Higgins has sent for me. I hear that he is very bad. Please to excuse this scrawl. I will write again first opportunity.

Yours in the Everlasting Covenant,

HENRY RUSSELL.

Varieties.

A WISE ruler is obeyed with love; but a partial or oppressive one promoteth jealousy and rebellion.

THEODORE PARKER and Wendall Phillips have been apprehended in the United States on a charge of sedition, and they are bound over to take their trial for having spoken words against the Fugitive Slave Law, which are deemed treasonable.

LONG SERMONS.—There is nothing against which a preacher should be more guarded than length. "Nothing," says Lamont, "can justify a long sermon. If it be a good one, it need not be long; and if it be a bad one, it ought not to be long." Luther, in the enumeration of nine qualities of a good preacher, gives as the sixth, "That he should know when to stop."—*Autobiography of Rev. W. Jay.*

List of Debts due for Books, Stacks, &c., by the Several Conferences and others, for the Quarter ending December 30th, 1864.

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
London.....	Jno. B. Malbon.....	309 12 54	Brought forward.....		3327 6 54
Manchester.....	James Walker.....	197 8 74	Shropshire.....	Joseph Akers.....	15 16 34
Birmingham.....	Henry McCreery.....	127 11 11	Pembrokeshire South.....	John Price.....	15 4 3
East Glamorganshire.....	Geo. W. Davies.....	109 4 6	Llanelli.....	Charles Harman.....	12 0 0
Warwickshire.....	William Parr.....	183 11 44	Isle of Man.....	James Duff.....	8 2 2
South.....	Simon Irwin.....	126 19 44	Denbighshire.....	Orlith Roberts.....	6 18 11½
West Glamorganshire.....	Aneurin L. Jones.....	123 2 4	Flintshire.....	Lewis Davies.....	6 13 9
Herefordshire.....	James Reece.....	107 16 4	Cardiganshire.....	Isaac Jones.....	6 11 54
Bradford.....	John B. Peers.....	106 6 6	Anglesea.....	John Roberts.....	4 3 0
Staffordshire.....	Joniah Rhoad.....	104 0 4	Dyffryn Conwy.....	Wm. Davies, jr.....	3 2 64
Derbyshire.....	Thomas Parks.....	91 6 10	Dundee.....	A. N. McFarlane.....	0 17 6
Leeds & East.....	John Kewell.....	88 16 24	Pembrokeshire North.....	David Rees.....	0 15 24
Reading.....	James Frewin.....	80 9 1			
Newcastle-on-Tyne.....	James Robson.....	80 3 2	BRANCH.		
Lancashire.....	Richard Harper.....	78 18 44	Derry.....	Hugh Sheppard.....	6 17 14
Wiltshire.....	Samuel Gentle.....	76 10 04	Tedbury.....	Joseph Walker.....	5 0 10
Bedfordshire.....	Samuel Church.....	79 9 94			
Channel Islands.....	Francis Kirby.....	69 17 64	MISSION.		
Cambridgeshire.....	John M. Browne.....	63 4 64	French.....	A. L. Lamoreaux.....	139 19 44
Morpouthshire.....	Edw. Middleton.....	62 8 44	Cape of Good Hope.....	Jesse Haven.....	123 3 3
Sheffield.....	John McManis.....	54 6 8	Sandwich Islands.....	P. B. Lewis.....	120 1 34
Hull.....	John Miller.....	51 10 7	Australia.....	Aug. Farnham.....	87 17 9
Cheltenham.....	Thomas Clarke.....	46 6 64	East India.....	N. V. Jones.....	66 16 9
Dublin.....	M. E. Bowring.....	44 8 1	Spain and Italian.....	Daniel Tyler.....	66 6 8
Glasgow.....	Robert Kirkwood.....	42 19 54	St. Louis.....	Miss Andrus.....	60 14 7
Newrich.....	Charles A. Harper.....	42 9 10	Malta.....	James F. Bell.....	28 3 14
Southampton.....	Jeremiah Baker.....	41 19 9	Germany.....	G. C. Riser.....	23 3 3
Kilmarnock.....	John Aird.....	38 17 11	Bombay.....	Hugh Findlay.....	20 18 3
Liverpool.....	James Linforth.....	36 14 44	Gibraltar.....	Edw. Stevenson.....	17 10 104
Carlisle.....	John Threlkeld.....	36 11 0	Italian.....	T. B. H. Stenhouse.....	3 15 5
Leicestershire.....	Edward Frost.....	35 18 14	Swiss.....	do.....	0 5 104
Nottinghamshire.....	Joshua Holmes.....	35 13 44			
Dorsetshire.....	Benjamin Elliot.....	34 0 94	Farley P. Pratt, California.....		295 18 14
Preston.....	John McNeill.....	32 9 64	Philadelphia, C. M. Mavell.....		2 6 0
Edinburgh.....	John McComie.....	30 2 1	M. G. D. Phillips, New Brunswick.....		1 16 1
Belfast.....	Charles Kerr.....	28 14 11	J. W. McLellan.....		0 17 9
Late Herefordshire.....	John France.....	24 17 9	Dr. S. M. Brice, Iowa, U. S. A.....		0 10 5
Buckinghamshire.....	Thomas Givens.....	23 11 64	Doct. Roberts.....		0 4 3
Worcestershire.....	Charles Post.....	18 14 24	Thomas B. Broderick.....		0 2 8
Carried forward.....		3327 6 54	(Errors excepted.)		34473 5 42